September 28, 1954

The LUTHERAN Witness

PHOTO BY OTTO KRUEGER

Trinity Lutheran Church, Billings, Montana
The Rev. Paul M. Freiburger, Pastor

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Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

WITNESS IN THE PHILIPPINES

I am exceedingly glad to write this letter on the basis of my readings of your excellent magazine. I found articles which explain facts and doctrines of our beloved Lutheran Church which I have read and learned, but in the true sense I am not yet well informed. Thanks for your explanations. . . .

I am receiving the LUTHERAN WITNESS because of a thoughtful and Christian friend in the U. S. in the State of Iowa. Her name is Marie Adelung. This friend deserves a million thanks. Besides our minister, the Rev. Herbert Kretzmann, I am the only individual here receiving the magazine. After reading it, I pass it to my friends in the congregation. They too express their appreciation and thanks for such a wonderfully edited magazine. From the members of our family and my friends we owe you much. Therefore, we convey our grateful thanks to all.

LEONARDO R. BUGTONG
La Trinidad, Benguet
Philippines

(ED. NOTE: *One way to help carry out the Great Commission would be to send copies of the* LUTHERAN WITNESS *to mission stations.*)

IMPROVEMENT

Cutting the WITNESS editorials down to one page and using the other page as you do was a fine improvement and one that I had already been looking for. Thanks.

Bruno, Sask. P. WIEGNER

"REALLY PASTORS"

After having sent out about 200 notices to the men in our Lutheran Church — Missouri Synod, telling them the time and place of our Lutheran services, a young fellow, a Lutheran of another church body, stopped me after services and said, half joking, but I believe also feeling a little left out, "Chaplain, how come I didn't rate one of your announcements to the Lutheran men?"

I explained to him that, as far as I know, ours is the only church group that sends the names of its men to their church's chaplains, and therefore his name wasn't in my files.

A simple conversation, yet it brought home to me in a positive way the terrific program our church has in the support it gives to its members in the military.

I'm proud to be a member of the church body that sets the pace in the United States for the spiritual care of its service people. I'm proud to be associated with a group of pastors who have shown us that they are really pastors.

Korea ERHARD H. HARMS
Chaplain (Capt.) USA

U. S. Air Force Chaplain John W. Behnken, Jr. (left), son of the President of Synod, and U. S. Army Chaplain Erhard H. Harms, son of the First Vice-President of Synod, at a Lutheran chaplains' meeting in Seoul, Korea, June 9

DOESN'T LIKE THE "NEW LOOK"

The trend taken in the "new look" for our churches seems to be getting out of bounds. While we go to church to hear the Word of God and to sing His praise, who could get much in the way of a spiritual uplift when we find ourselves in an edifice which leaves us with the feeling of having spent the morning up in the attic or in a stone vault? Personally my church and my Savior's words need and should be surrounded with beauty. But what is beautiful about the interior of these modern churches? Beautiful simple lines are restful and desirable, but why should dusty, cobwebby rafters, sealed windows, and an inadequate ventilation system be considered desirable? No wonder these new churches find their congregations missing Sunday morning. . . .

Illinois "Sad"

ARTICLES ON MASONRY ENCOURAGING

The editorial "Not We Alone" July 20 issue prompts this commen most encouraging to see articles WITNESS on Freemasonry. "To cor into the open," as the Anglican vic to his bishop, might well have bee dressed to the Lutheran pulpit and in America. . . .

The founding fathers courageousl tended against this double loyalty, our day — silence and apparent in ence prevails.

Oriskany, N. Y. "A Humble Lay

✠

THE COVER

The new house of worship for Congregation in Billings, Mont., was cated July 12, 1953.

Designed by David Schoenrock o kosh, Wis., the church is cruciform i struction, with steep roofs, massive vaulted arches, and buttresses. M adaptations of Gothic architecture bine simple ruggedness with gracefu and majestic proportions. The exte faced with buff brick and trimm white stone.

The chancel steps and floor are c with variegated Vermont slate. The munion rail is wrought iron. Abo native stone altar the triple lancet dows signify the Trinity; the color symbolizes the blood of the Red and the window designs testify to th Savior and to the means of grace.

The nave, 63 feet by 112 feet, sea the choir balcony, 28. The Wick organ is located in two chambers tower. Maas-Rowe tower chimes n heard in the church proper or by cast from the belfry. The full bas accommodates the educational, org tional, and social activities of the c

Trinity Congregation, organized i by the Rev. Henry T. Rauh, worship 39 years in a smaller building about east of the location of the new edi Grand Avenue at Sixth Street. Tod congregation numbers more than 75 and 450 communicants. The Rev. P Freiburger, President of the Montan trict, is the pastor.

The Lutheran Witness

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Much of our news is received from Re News Service, the News Bureau of the N Lutheran Council, and our Department c lic Relations.

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"Let Thy Holy Angel Be With Me"

By PAUL M. BRETSCHER

Professor of Philosophy, Concordia Seminary, St. Louis, Mo.

et Thy holy angel be with me
that the wicked foe may have
no power over me." So Luther
ludes his matchless morning and
ing prayers. In this final petition,
ier makes at least four basic com-
nents. He believes that the holy
l and the wicked foe are both sub-
nate to God; that God sends His
angel for the protection of His
lren; that the evil foe threatens to
n God's children; and that the holy
l can prevail over the wicked foe.
faith in the protecting activity of
angels meant much to Luther, for
dds, as a footnote to the morning
er, the direction, "Then go to your
with joy, singing a hymn, as the
Commandments, or what your
tion may suggest"; and to the
ing prayer, "Then go to sleep
ptly and cheerfully."

The Reality of Angels

Many of us give less thought to
ls than Luther did in his day. This
be due to two reasons. One is that
ne grand hierarchy of created be-
, both visible and invisible, man is
most important. God took on the
n of a human being, not that of an
l. Through His Son Jesus Christ
redeemed fallen *men*, not faller
ls. Man's indebtedness for his sal-
on is to God, not to angels. Man
xplicitly told to worship God, not
ls. The other reason might be that
world of our day finds belief in
ls as difficult as belief in demons.
English philosopher F. H. Heine-
n recently declared: "The medieval
lem whether angels are male or
le no longer moves us in any way,
use we no longer believe in angels.
issue is dead, because it has no
ning for us." However, divine rev-
on not only teaches the reality of
ls, but it also says things about
ls which are relevant to our lives.
n the lection for St. Michael and All
ls (September 29), St. John the
ne speaks of Michael and his angels
fought against the dragon and
ngels. The fact of the matter is,
ohn the Divine speaks about an-
in almost every chapter of his
. Michael is the one archangel
according to Dan. 12:1, defended
l against its enemies. According
ude 9, Michael, "when contending
the devil, disputed about the body
oses." According to St. John the
ne, Michael and his angels are in
company of God and the Lamb.
e are furthermore, so Scripture

COURTESY METROPOLITAN MUSEUM OF ART

"St. Michael the Archangel," Andalusian painter, unknown

informs us, hosts of angels. They are powerful and mighty. They appear to be a hierarchy, for there is an archangel and there are cherubim and seraphim.

Their Relation to Human Beings

What is the relation of angels to human beings? Let us note first how God employed them. He used them as His messengers in some of the most decisive moments of history. The Law was ordained by angels in the hand of a mediator (Gal. 3:19). Gabriel announced to Zacharias the birth of the forerunner of God's Son, the birth of John the Baptist. The same angel informed Mary that she would become the mother of the Christ. Though at the baptism of Jesus and on the Mount of Transfiguration God Himself identified Jesus as His Son when He declared, "This is My beloved Son in whom I am well pleased"; though Jesus Himself, as the Son of God, brought to the world of His day authentic information regarding Himself, the Father, and the Holy Spirit; though He prepared and dispatched a select number of men to make known to the world the revelation He had given them; though He has, throughout the centuries, employed sinful human beings to continue the work begun by Him, nevertheless, God employed an angel to announce to shepherds on the fields of Bethlehem the Gospel of the Incarnation in as pure a form as it has ever been articulated; He employed angels to announce to the trembling disciples the fact of the resurrection of Jesus; He commissioned angels at the Ascension to comfort the sorrowing disciples with the assurance that He would return in like manner as they had seen Him go into heaven; and He commissioned an angel to initiate in the home of Cornelius the entry of the first Gentile into the Christian church. And when the Son of Man returns to earth, He will be accompanied by the holy angels. "He will descend from heaven with a shout, with the voice of the archangel [Michael, as some commentators suggest] and with the trump of God" (1 Thess. 4:16). At the end of the world "the Son of Man will send His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire" (Matt. 13:41).

Their Ministry to Believers

What do angels mean in our own lives? "Angels minister to them who are to be heirs of salvation" (Heb. 1:14). "Angels watch over the little ones" (Matt. 18:10). Even now, we, with all Christians, are in the heavenly Jerusalem, and in the company of innumerable angels (Heb. 12:22). Angels carry the departed redeemed into Abraham's bosom. They that have come out of great tribulation and have washed their clothes white in the blood of the Lamb are joining together with the myriads of angels in the eternal doxology of praise and adoration: "Now is come salvation and strength and the kingdom of our God, and the power of His Christ . . . and He shall reign forever and ever (Revelation 12).

The just shall live by faith. By faith in Jesus, the Lamb of God, which bore the sins of the world. By faith in the Triune God, Father, Son, and Holy Ghost. By faith in God's creative and preserving power and governance of the universe. By faith in the reality of that great hierarchy of beings, including angels, which Paul defines as "thrones, dominions, principalities, powers" (Col. 1:10). We live by faith because we live by the Word of the living God, whose Word in the Scriptures does not fail and whose Word abides forever. That is why we, even in this late day of the New Testament era, believe in angels. And so we continue to pray with Luther fervently and confidently even in the midst of this faithless generation: "Let Thy holy angel be with me that the wicked foe may have no power over me."

Clara Otto Schelm

Organist for 60 Years

By REINHOLD G. DOHRMANN

Pastor, Zion Church, Atlantic, Iowa

Clara Otto Schelm has been organist of Zion Church, Atlantic, Iowa, since she was nine years old

The date is set. Rudolph Draeger and Pauline Storbeck are to be married on September 22, 1894. The Rev. C. W. Otto is to perform the ceremony at Zion Church. All arrangements have been completed except the music. There is no organist available. Will Clara play?

She's only nine years old, has had just a few lessons, but she can do it!

With determination and energy and willingness that have characterized all her work, Clara played the reed organ for that wedding, and did such a creditable job that ever since that time she has been organist for Zion Lutheran Church, Atlantic, Iowa — 60 years, a period of service seldom equaled.

Gave Organ

Clara Otto Schelm was born on August 16, 1885, at Wentworth, S. Dak., where her father, the now sainted Christian W. Otto, was pastor. After a brief residence in Davenport, Iowa, in 1887, Pastor Otto accepted the call to Atlantic, where his daughter, Mrs. Schelm, has lived since that time.

Except for those who have come from other parishes, the members of the congregation have known only one organist. Her music has echoed through three church buildings: the original frame church, built by the congregation when it was organized in 1877; a larger frame building, purchased in 1907; and a new brick-and-stone structure, dedicated in November, 1950. The first church had a reed organ; the second, a piano and later a chaplain's portable organ; the third, a pipe organ.

The last is the fulfillment of a lifelong dream. Mrs. Schelm and her sister Lydia gave the new organ to the congregation at the time of the dedication of the new house of worship. The organ has 22 stops, with chimes. Was there a happier event in the life of Mrs. Schelm than the day she first played this magnificent instrument?

Without interruption and without remuneration, Mrs. Schelm has served for six decades and under six pastors: the Revs. C. W. Otto, August Hemann, A. F. Lutz, J. H. Lindemeyer, M. E. Seltz, and the present pastor. She has proved herself dependable in every respect. Her music is devotional and in good taste. Her selections are always made with care. For the occasional services — especially weddings and funerals — her playing contributes very much to worship.

Work

Last year Mrs. Schelm marked golden jubilee in the printing busi While she is part owner of the Atl *News-Telegraph*, a daily newsp she works regularly as linotypist. though her newspaper career was terrupted briefly in the '20's, duri labor shortage, she returned to *News-Telegraph* and has been at linotype machine steadily since time. She rarely takes a vacation. quently she does double duty whe is difficult to obtain other opera

Family

On June 21, 1922, she married ward C. Schelm, a stalwart membe the congregation. Early this yea died of a heart attack. Her father in 1927, and her mother in 1949.

Her sister Lydia works in the ne paper office as advertising mana A brother, Paul, is a general a for the Connecticut Mutual In ance Company at Davenport. Ano brother, Oscar, is president of Whitney Loan and Trust Comp Bank of Atlantic. The whole fa has remained active in church w

While she has had a large par the organization of the church c and was for several years presider the Ladies' Aid, Mrs. Schelm's c love has been the organ.

Jubilee

The congregation observed her anniversary as organist with a surp celebration, October 8, 1944. The b for whom she played on September 1894, was present for the organ jubilee. The congregation obser Mrs. Schelm's 60th anniversary i special service on September 12. P Paul Rosel of Seward, Nebr., pla for the service and gave a brief or concert. A reception was held in social rooms of the church. A sc commemorating her threescore y as organist, and a new organist's r were presented to the jubilarian.

These 60 years have been even for Mrs. Schelm. She has seen the c gregation grow from a small han to a group of more than 700 souls.

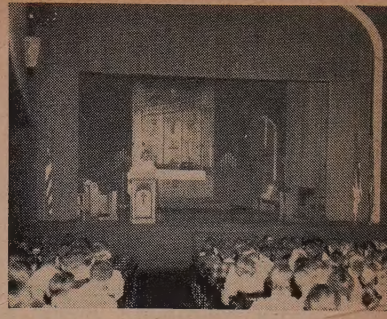
The years have not been with their humorous notes. For one w ding she extended the prelude m for fifteen long minutes because bride's stocking developed a huge r ner just as the procession was to be and the groom rushed off to buy hosiery for his bride. On ano occasion, at a funeral, a cat wal calmly down the aisle of the chu and sat in the chancel near the pi

Mrs. Schelm has found joy in se ing the church through her music. is grateful to the Lord for permit her to employ her talent for so lon time in His service.

Silesian woman in Nuremberg refugee camp

By EUGENE R. BERTERMANN
Executive Director, St. Louis, Mo.

Dining Room, Bethesda Lutheran Home



Chapel, Valparaiso University

BUILDING FOR CHRIST"

uring the coming six months The Lutheran Church — Missouri Synod will carry through a far-ching campaign called "Building for ist," which is to be conducted in interest of five important agencies rating in our church:

l Neck Manor Lutheran School for the Deaf	$ 150,000
heran Deaconess Association	250,000
rld Relief and Lutheran Refugee Service	400,000
hesda Lutheran Home	1,700,000
paraiso University	2,500,000
Total Goal	$5,000,000

The "Building for Christ" cam-gn represents a new step in synodi-procedure. For the first time in its ory of more than a century, your rch is stepping in directly in behalf four agencies operating within its les; World Relief and Lutheran ugee Service are direct operations Synod itself.

Administration

Dr. John W. Behnken, President of od, has consented to serve as hon-ry chairman. Dr. E. J. Gallmeyer the general chairman; John W. hne, Jr., and Dr. Arnold H. Grumm the co-chairmen.

The plan of "Building for Christ" anization calls for a District Com-tee within each synodical District, Circuit Committee within each odical circuit, and a Congregational mmittee within each of our con-gations.

The campaign is to culminate on day, March 20, 1955, in a house-house canvass, an every-member citation in behalf of "Building for ist."

Materials

Campaign materials are currently he process of preparation. A mo-picture entitled "Building for ist" will be released October 1. It ures the characters of the Fisher ly, widely known through the vision series "This Is the Life," as as an appeal by Dr. Behnken. hart and a slide film will also be made available to each of our congregations. In addition, printed literature will be issued and sent, in the quantities ordered, to the various congregational, circuit, and District committees.

Deaf child learns to say "shoe"

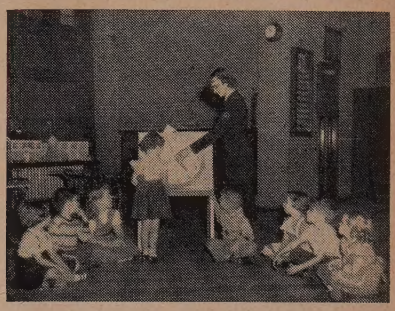
Factors

It will be well to note three factors in connection with the coming crusade for Christ:

First, each of the agencies participating has "stood aside" for a number of years in the interest of the "Conquest for Christ," which culminated on March 23, 1952. In the meantime, however, these organizations have seen their needs so increased that these needs have become critical and require emergency action.

Again, "Building for Christ" represents a definite effort on the part of Synod's Board of Directors to *reduce* the number of appeals addressed to our membership. Five separate causes are here combined into one "package" collection. We pray that this purpose will be warmly approved and endorsed by our pastors and congregations.

Finally, Synod itself through its Board of Directors will "officially make itself responsible for the expenditure of moneys gathered in the five-million-dollar collection." "The Board of Directors is taking upon itself, with the approval of the participating agencies, the responsibility for an economical expenditure of the moneys collected." If by God's grace funds are received in excess of the goal, these will be turned over to the Synodical Church Extension Treasury after the expenses of the campaign have been defrayed.



Deaconess teaching kindergartners

Purpose

The funds to be gathered through "Building for Christ" are, almost completely, for purposes of capital expansion. The allotment for Valpo will cover the cost of Guild Hall and Memorial Hall, buildings already in use, and will also include a chapel-auditorium and a men's dormitory.

Bethesda Lutheran Home wishes to relieve conditions of severe overcrowding through the erection of a large new dormitory containing a hospital wing, a physical therapy wing, and a geriatric wing, as well as a new school.

The Lutheran Deaconess Association will construct its new Deaconess Chapter House on the campus of Valparaiso University, thus giving the women workers a home and center of operation.

Mill Neck Manor Lutheran School for the Deaf will utilize its funds for the remodeling and renovation of existing buildings and will thereby virtually double its capacity enrollment.

"Building for Christ" is part of the ongoing program of Synod's growth. Our heavenly Father has richly blessed our Synod. During the past quarter-century the number of our congregations has risen from 3,687 to 5,395 — a growth of 46 per cent; and our baptized membership has grown from 1,122,174 to 2,016,060 — a rise of 80 per cent. Recognition was given to this increase in "Conquest for Christ," which raised funds for purposes of capital expansion within the church itself. At the same time the agencies within Synod, also growing in their responsibility and opportunity for service, will have to "lengthen their cords and strengthen their stakes."

YOUR SYNOD

THE PRESIDENT

What is the most important work of the church? Is it the work done at our colleges and seminaries? Or the work of parish education? Public relations? Support and pensions? Relief to a world which is desperately in need? Social welfare? Stewardship in general and the raising of the necessary finances to support the entire program of the church in particular?

Undoubtedly all these are important in Christ's kingdom because they all center in and serve the one great work which the Lord Jesus assigned to His church. It is the work which was uppermost in His heart and mind when He was about to withdraw His visible presence from His church of that day assembled about Him on the beautiful Mount of Olives. It is the work which, according to the report of St. Luke, the Savior summarized in the words: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth," or, according to the report of St. Mark, in the striking words: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We must not suppose that Christ was speaking only to the church of His day. Later the Apostle Peter stated to the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," in fact, to God's elect of all times: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

It has been my privilege to direct the column of "Your Synod" to the important work of training future pastors and teachers. A church which emphasizes doctrine as our church does (and no church has any right to be indifferent about doctrine) needs pastors and teachers who are thoroughly indoctrinated. If our church did not give attention to the training of such men, it would soon disintegrate and die. But what would happen if the church had trained ever so many well-indoctrinated men, but had not surveyed the fields "white already to harvest," or had not noticed that God is opening doors in many parts of the world, or had not made provisions to embrace the ever-increasing mission opportunities? Workers would be standing idle in the market place. We must remember that we are preparing workers for work in Christ's kingdom, for the great program of soul winning, briefly stated, for mission work.

Hence we should thank God that the mission program of our church in North America has received earnest, prayerful attention on the part of Synod's board and the mission boards of our Districts. God has graciously blessed these efforts. During the past five years more than five hundred mission stations were opened in North America. The Houston Convention (June, 1953) passed a resolution urging our mission boards to strive for the goal of 120 new stations each year. We have been informed that we are well on the way toward that goal.

In all this let us well remember three things. (1) It is God who presents the opportunities and opens the doors. To Him, not to us, belongs all the credit and glory. St. Paul says: "A door was opened unto me of the Lord" (2 Cor. 2:12). (2) We should earnestly and fervently pray that God would graciously afford us opportunities for mission work. St. Paul pleaded: "Continue in prayer, and watch in the same with thanksgiving, withal praying also for us that God would open unto us a door of utte to speak the mystery of Christ" 4:2, 3). (3) We should keep our open that we may see the opportu and embrace them. Jesus said to disciples at Jacob's well: "Say no There are yet four months, and cometh harvest? Behold, I say unto Lift up your eyes, and look on fields; for they are white already to est." (John 4:35.)

That is why at all our synodical District conventions we devote time to the discussion of missions. hear reports. We listen to spe who exhort, encourage, and inspi to become more mission-minded. pass important resolutions regarding sions.

All this applies not merely to s dized congregations and new mi stations, but also to the mission or winning program in our self-suppo congregations. Our unchurched fr and neighbors, perhaps even some o relatives, present opportunities to souls for Christ. Thank God, more more of our people are realizing and are putting forth consecrated under God's blessings, successful ef During the past ten years there about 250,000 adult accessions. Fur more, many who had grown lax an different were reclaimed for Christ course, even more could be accompl if each one would seek to reach s one, if each one would earnestly to share the precious blessings o Gospel with others.

I have emphasized mission work in North America. In the next issu shall touch on missions of our ch in our South American Districts a foreign fields. Let us include all missions in the prayer: "Thy kin come."

JOHN W. BEHNKEN

BOARD OF DIRECTORS

Most of the time at the September meeting of the Board of Directors was devoted to the inauguration of the budget for 1955. According to the regulations of Synod, all so-called spending agencies, all boards and commissions of Synod which must get the moneys from Synod are required to report their financial needs to the Board of Directors. These requests are carefully examined. Under consultation with the respective departments the Board may have to revise the figures submitted with respect to actual needs. These needs, expressed in financial figures, were summarized and submitted to the Fiscal Conference during the next few days for final adoption as the budget for the ensuing year. When our Christian people throughout Synod are informed that the budget has been set at a certain figure, they can rest assured that this budget represents the actual needs in our Kingdom work according to the carefully considered judgment of the men from all parts of Synod, who constitute the Fiscal Conference. The Lord of the church looks to all of us to take care of these needs out of gratitude for the countless blessings of the Gospel.

Matters pertaining to the establishment of the Concordia Senior College at Fort Wayne were considered, together with the Board for Higher Educatio the architects, at a special meetin Fort Wayne on August 27 and 28. tions as to how to finance the new c were considered by the Board of D tors and the Fiscal Conference i September meetings of these bodies.

The Mass Communications Co sion, with Milton Carpenter as sp man, in a previous meeting gave a r on its important work and the fine r tion of our program, "This Is the L but pointed out that the program much more support if the sync budget is not to be overburdened.

M. F. KRETZMANN, Secretary

The Psalter

God Can Be Trusted

Psalm 91:7: "A thousand shall fall ıy side, and ten thousand at thy hand; but it shall not come nigh "

spite urgent pleas to be careful and to drive safely, many per- meet accidental death.

Are there children of God among victims? Must we assume that hose who meet violent death, like in the Gospel upon whom the r of Siloam fell, are especially il and without God in their lives? course not!" we protest. In the rience of us all, we have known children of God who have lost lives in tragic accidents.

What, then, does the Psalmist n when he gives the sweeping as- nce: "A thousand shall fall at Thy and ten thousand at thy right l, but it shall not come nigh thee." ll depends, of course, upon the ning of the little word "it." *"It* not come nigh thee." What is *it? t,* of course, means *evil.* Come ue or pestilence, war or destruc- no evil shall befall God's chil- . That is the whole burden of magnificent 91st Psalm, from h this text is taken. The Psalmist es it crystal clear in the words follow our text: "There shall no befall thee." That is God's prom- – sure, clear, abiding. His ways us are always good. His judg- is better than ours.

Well, then, is the Christian sick? ness is God's blessing in disguise. the Christian suffer loss? In st we have imperishable gain. the Christian meet with an acci- ? For the Christian there are no lents, for He who marks the spar- fall guides every step of our way. the Christian die? Death in st is blessed repose and the portal dless joy.

Gladly, then, we can take to our- s the divine promise: "But it not come nigh thee" — no evil, arkness, no fear. Dwelling in His t place, we indeed "abide under shadow of the Almighty" — on ighway and in our homes, on ob and hard at play, in time of and in time of peace, when skies lear and when clouds hang low, e and in death. "In Him will I " we exult with the Psalmist — when a thousand fall at our side ten thousand at our right hand.

THOMAS COATES

And Jesus Said

For I say unto you, That unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

LUKE 19:26

That a deep truth is expressed here we perceive at once. Can we put it into words of our own? If you possess a talent, it has to be exercised if you are not to lose it. The piano virtuoso must practice; otherwise his art will leave him. The concert singer dare not be satisfied with the knowledge that at some time in the past she achieved a real success; she has to continue studying, exercising, and endeavoring to improve her technique.

The same law holds in the spiritual realm. The Christian who has learned to witness for Christ must use this talent. If he fails to do so, his ability to glorify the Savior will become less and less, and soon it will have vanished altogether, which means that faith in Jesus as the only Redeemer has become extinct too. The person who has started out in life as a liberal giver for the cause of the Gospel, but who yields to the downward pull of forces of evil like greed, selfishness, and an inordinate desire for pleasures and amusements, will in all likelihood soon be found to have lost interest in the work of the Kingdom, and that fountain which once upon a time flowed freely will gradually dry up, and the status of the person as a Christian ceases also.

On the other hand, the Christian who gladly testifies to the hope that is in him and gives cheerfully for the spreading of the news of salvation will constantly grow in power and will experience how pleasant it is to be a servant of the heavenly King.

This truth is brought out in the Parable of the Pounds, whose concluding words contain the statement of Jesus given above. The servants who had used the money entrusted to them were rewarded; the indolent servant, who had simply laid up in a napkin the pound given him and who apparently thought that mere possession of this sum was sufficient, had to feel the wrath of his master and was deprived of what had been given into his charge. Christianity is a religion of happy, grateful service to God, who sent His Son to be our Redeemer. In that service, to him who labors, and hence has, will be given; from him who does not work, and therefore has not, will be taken away what he had.

WILLIAM F. ARNDT

The Lord's Prayer

"Say 'Our' "

Where Jesus once was homeless, the Christian is at home. Standing under the Cross, I see an open heaven above me. I can look up and say: "Father."

But as I am about to speak the name, I feel a gentle hand laid on me, and I hear Jesus saying: "Are you alone here? Have you no company under My Cross? You do well to look up and say 'Father.' But do not forget also to look around you and to say *'Our* Father.' "

How well Jesus knows me! I think of all the times I have prayed the Lord's Prayer and wonder how often I have really prayed the first word. What is it, I ask myself, that lets my tongue run so fast over the "Our" that I have no time to think of anyone but myself? Thoughtlessness? Yes, but thoughtlessness due to lovelessness. St. Anthony spoke to the point: "We pray as much as we desire, and we desire as much as we love." And how little we love!

"Edith," writes a novelist, "was a little country bounded on the north and east and south and west by Edith." That, to no small degree, is our trouble. We have not caught enough of the spirit of Christ, which is the spirit of "*otherness.*" "He loved *me.*" Yes, my soul; but now He says to you, "Love *one another.*" "Say *'Our.'* "

There *are* others under the Cross. All who trust in the blood of Jesus, no matter what their name or color, are my brothers and sisters. I am to *join* them in the Prayer of Prayers. Day by day, like a perpetual incense, the Lord's Prayer is to rise up from each of the millions of Christian hearts and homes the world over, the sweet odors merging into one cloud that in the heights envelopes the throne of Him who is our Father in Christ Jesus. So all God's children are to pray *with* each other.

We are also to pray *for* each other. Luther used to say when he felt particularly strong: "I feel as if I were being prayed for." Tonight someone, somewhere, will feel he is being prayed for if you emphasize the "Our" in your tonight's "Our Father."

Such praying for others is like casting your bread on the waters and finding it again. It blesses both him that is prayed for and him that prays.

Lord, let me think of others as I kneel to Thee.

OSWALD RIESS

Editorials

A Plea for Patience

When the nation's girls and boys went back to school this fall, many of them found new associates in their classrooms. Since the U. S. Supreme Court outlawed segregation, both Negro and Caucasian children, in some areas, have been attending the same schools for the first time.

As far as the children are concerned, we believe that most of them have accepted their new classmates and playmates, regardless of color, without comment or concern. If there have been demonstrations, have they occurred largely because the parents have been unwilling to adjust themselves to this new condition? Only fathers and mothers could definitely influence their children to resent the people who are involved in this new arrangement. Isn't it true that if parents draw color lines, the children will follow their example? Parental attitudes in this matter particularly are caught more than they are taught.

On the other hand, parents can and should influence their children to be tolerant. With the love of Christ operating in human hearts, the lovely virtues which our Savior cherishes, demonstrates, and exhorts His followers to reveal, will come into beautiful display. The fervent prayer for kindness, patience, understanding, and sympathetic attitudes will help mightily to solve all problems. Try it! We plead for patience, prayer, and love.

Hearts Follow Their Treasure

Some time ago the "Inquiring Photographer" of a metropolitan daily, on his rounds about town, asked this question of a number of persons: "Why is it that some men will spend $10 without batting an eye on Saturday night and then drop 25 cents in the collection plate at church on Sunday?"

Here are some of the answers he received: 1) "When a man is in a social gathering, he likes to be one of the group and impress others by spending freely. For some reason he would rather keep his social standing, even if it is difficult to do so. On Sundays he thinks it unlikely that anyone will notice what amount he gives." 2) "People seem to think their church can wait; they believe whatever they give, be it ever so small, is a sufficient amount." 3) "They are only fooling themselves in believing they are making a contribution to their church. They are only going through a mechanical process and aren't honest with themselves." 4) "They think their support will not be missed by their church." 5) "People are too shortsighted when it comes to contributing to the support of their church. They just do not appreciate their worldly blessings."

These answers, given on the spur of the moment, contain a lot of truth. We would like to add: The United States is the richest country on the globe; indeed, the richest in all history. God has poured out his blessings so lavishly that we have not room to receive them. But we should feel our responsibility as stewards of all this wealth. Whatever we receive from God is His free gift, and His mercies call for gratitude. We should not be like the lavish Saturday night spender who does not feel His dependence on God and has no gratitude in his heart for the mercies he is receiving. His treasures are here on earth and his heart follows these treasures. A disciple of the Lord Jesus will follo Apostle's exhortation to "abound in this grace [g also," returning freely to God a portion of what the has given him.

Ten Thousand Items

The new 1955 catalog of Concordia Publishing was recently mailed to some 14,000 pastors, teacher Sunday school superintendents of Synod. Compared the first C. P. H. catalog, a 7×4-inch sheet listing two dozen items, this 82d volume contains nearly pages, with about 10,000 items for use in church, schoo home. Its production required six months of prepa 18 tons of paper, two tons of type metal, and about man hours.

A Montgomery Ward or Sears, Roebuck catalog nates most people, especially if they are stockholders attractive C. P. H. catalog will thrill Missouri Synod bers, for every member is a stockholder of the eff printery, with its more than 450 employees, which pro the book. When we realize that this voluminous publi of winged words is an aid in carrying out the Great mission to spread the Gospel to the ends of the we have every reason to be grateful to the Lord fo visible blessing.

Sometimes we hear the criticism that C. P. H. s reduce the price of books rather than turn over so money to Synod, $350,000 last year. In answer to a suggestion, Manager O. A. Dorn had this to say at the recent District conventions: "Such a step would that we could sell the 85-cent Catechism for about 83 c Who would want to keep two cents when this sum m plied by thousands and thousands helps to do the Christ called us to do? The main purpose of our syn publishing house is not to make money, but to fu Kingdom workers with tools for more effective witn and for strengthening the spiritual power of the churc

The Book of Books

Many public libraries are promoting a Great Program to acquaint the general public with the li heritage of the past. Clubs are being organized fo study of the world's classics. Of the vast number of that have been published ever since man began to only a small number have had any perceptible effect world. Those that have survived are the product of minds; their authors were men of tremendous intellec masters of literary style. Some of their books are well studying.

However great the "Great Books" are, their au although intellectual giants, could produce only human dom. A greater book is the Holy Bible, for it is writt authors on whom the full splendor of eternal truth poured. The Holy Scriptures are a power of God to us wise unto salvation. The purpose of this wisdom lead us to eternal life; its agency is the Word of Go power is faith in the Redeemer Jesus Christ. The Bi still the livest thing in literature and, what is more, the supreme wisdom. Of all books it is the Book of B

ose Leaves

Which First?

Why do so many congregations fail to meet their fair
e apportionment for the work of District and Synod?
do congregations hold up sending in their mission
ributions for District and Synod until the latter part of
year? Why is it that District and Synod always find
r receipts from congregations far below budgeted and
ged requirements?

One District, in convention assembled, urged its mem-
to recognize "the impelling need to give precedence
ynod and District in congregational budgets" and laid
matter on the hearts and consciences of all pastors
congregations.

We submit it as our honest and proved opinion that
regations which first think of their own needs and
lems, and after these are taken care of, then under-
to do something for the wider aspects of Kingdom
k as carried on by the District and Synod, are com-
ing financial hari-kari. The best way to provide for
local needs of the congregation is for the congrega-
to first go all out to provide for the work of the church
y from the home base. We remind our people of the
l's promise in Malachi that we are to first give our
proportion to the Lord and then the Lord will open up
windows of heaven to shower out His blessings. We
ind our people of the words of the Lord: "Give, and
all be given unto you, good measure — pressed down
running over." But somehow in the relation of the
regation to District and Synod we forget that this same
ciple applies.

Over the years we have learned to take a good look
hat a congregation does for District, Synod, and the
k of the church at large when we hear complaints about
difficulties they have in meeting their own local bills
current expenses and building fund. Often the local
culties are symptomatic of the failure to learn lesson
1 in congregational stewardship of funds. — Herbert C.
er, *The Philadelphia Lutheran,* July 17, 1954.

"Jazzy Gospel Songs Draw Clerical Blast"

Two hundred United Church of Canada young people
told today that many so-called gospel songs are self-
ered, egotistical, and downright smug.

'Just because they are set to catchy, jazzy tunes and
be sung with much vigor and swing, we tend to over-
their poor theology and unchristian ideas," said Rev.
ge Connolly of Montreal.

He said one song that seems to be popular and catchy
which he cannot bring himself to sing is "Do Lord,
o Lord, O Do Remember Me . . . Way Beyond the Blue."

'I am not saying that we should not rejoice in our
tion," he said. "But sometimes preoccupation with
the love of God has accomplished in our own hearts
so much interest and concern that we fail to realize
the Kingdom has relevance to the whole of life."

The speaker said that too often the great conception
e fatherhood of God is watered down to a point where
feel we can speak to Him on the same level that enables
address Him as 'Hi, Pop' and to sing about Him as
Man Upstairs."

Further, he said, some ask favors of Him as they might
ny of the modern fathers who are aptly caricatured
ibber McGee, Dagwood Bumstead, or Mr. Jiggs. — *The
e and Mail,* Toronto, Canada, August 21, 1954.

What's the Answer?

Question: What is your opinion of church organizations selling tickets for card parties in the church parlors, also giving prizes at such parties?

Answer: While cardplaying is a pastime which can be enjoyed without sin if it is done moderately, honestly, without gambling, and in good sportsmanship, it would be better to discontinue the holding of card parties in the church parlors, with or without prizes, especially if the proceeds are to be used for expenses of the church or for missions. Here the words of the Apostle (1 Cor. 6:12) might apply: "All things are lawful unto me, but all things are not expedient [useful, serving a good purpose]." Such a practice is inappropriate and an offense to some, at least when the church parlors are closely connected with the church itself. The situation is not much different from that of serving alcoholic beverages in the church parlors (see Lutheran Witness, May 11, 1954, in this column). The giving of prizes would not be wrong in itself, but such practice could (depending on the value of the prizes) lead to undue and disturbing zeal in some players. Let us, to say the least, refrain from trying to further the Lord's kingdom by such means.

Question: Why are Lutheran children baptized soon after birth, while Baptists just dedicate the children and baptize them later?

Answer: Lutheran parents have their children baptized soon after birth because they believe that such is the Lord's will. On the basis of the Holy Scriptures the parents believe that their little ones are born in sin, that they need to be regenerated, and that for them Holy Baptism is the only means of being born again and of receiving forgiveness and salvation. They believe that Christ had also little children in mind when He commanded His disciples to teach and baptize all nations. They know, too, that Holy Baptism is called the circumcision made without hands (Col. 2:11), and that in the Old Testament the sacrament of circumcision was administered by God's command on the eighth day after a child's birth. Therefore they believe little children of the New Testament should receive the Sacrament of Holy Baptism as soon as possible after birth. Many people, however, do not believe that children are born in sin and therefore see no need of baptizing them. The practice of dedicating little infants to the Lord, solemn and meaningful though it may be, must under no circumstances crowd out Holy Baptism (Acts 2:38, 39).

Question: Why do Lutherans use wine at Holy Communion, while some churches use substitutes?

Answer: Lutheran churches use wine for the Holy Supper because they believe that Jesus Himself used wine at the institution of this blessed Sacrament. The "fruit of the vine" to which Jesus refers Luke 22:18 was not unfermented grape juice, but actual wine, such as the Jews used for the celebration of the Passover. We also note that the church in Corinth used wine, for in 1 Cor. 11:21 he refers to some who at the love feast connected with the celebration of the Sacrament had become drunk. That would not have happened if they had been using grape juice.

O. E. S.

DISTRICT CONVENTIONS

BRIEF REPORTS

Atlantic District

The 32d convention of the Atlantic District was held at Concordia Collegiate Institute, June 21 to 24, with an attendance of 352: 147 voting pastors, 114 lay delegates, and 91 advisory members. There are 15 vacant pulpits.

The official report, the *Convention Proceedings*, may be ordered from the Atlantic District, Room 401, 2112 Broadway, New York 23, N. Y.

Essays: Two essays — one doctrinal and the other practical — were presented.

Dr. H. Richard Klann, the District's pastor for work among university and college students in metropolitan New York, in discussing "The Structure and Function of the Church," outlined the development of erroneous teachings concerning the Church and the continuous defense of the true structure and function of the Church.

Harold Schaefer, chairman of the Board of Directors' Stewardship Committee, read an essay (it was thought to be the first one presented by a layman in the 48-year history of the District) emphasizing the District's current program in enlisting the laity in the work of the Church. He stressed the function of the Visitor and pleaded for a greater appreciation of his office. He also included the financial performance of every congregation in the District.

Both essays will be printed in the District *Proceedings*.

President's Report: President Herman J. Rippe reported that in accordance with the District's resolution in 1951, Pastor Victor G. Albers is Assistant Executive Secretary of Missions, Church Extension, and Stewardship, since January, 1953.

The Rev. Erwin T. Umbach has agreed to prepare a printed history of the District in commemoration of its 50th anniversary, which will be celebrated in 1956.

The District now has three pastoral conferences: New England, New York, and New Jersey.

Memberships received included 14 pastors, 16 teachers, and seven congregations.

Missions: After a preliminary canvass in Keene, N. H., 100 people attended the first service. A year later, January 6, 1954, at a charter membership service, 140 communicants joined in organizing a congregation. Through "Conquest for Christ" funds the erection of a church building is being planned. The Rev. William Jensen is the missionary.

In subsidizing 31 missions, the District granted these congregations $85,807 last year. Four congregations became self-supporting. In 1953 the District received from Synod $54,000 for expansion.

A second pastor, the Rev. Erwin Thompson, has been called as missionary at large to work among the Negroes.

The District urged the Mission Board to adopt a vigorous program of evangelization among all races, especially in changing neighborhoods of large cities.

The Board of Directors was encouraged to make greater use of the services of adjacent pastors in the opening of new missions, especially in instances where a missionary is not immediately available as a resident pastor, to help enter new and promising fields quickly.

Parish Education: The District has 32 Christian day schools, with 39 parishes participating. The school enrollment is 2,978.

Three Bible institute programs within the District were commended. Pastoral conferences were urged to establish regional institutes. Home Bible study groups were encouraged. Ninety-nine new Bible classes were reported.

Welfare Fund: For the past six years the District's Board of Directors has supervised a program whereby the support of the six recognized welfare agencies — Metropolitan Lutheran Inner Mission Society; Lutheran Hospital, Brooklyn; Lutheran Friends of the Deaf; Lutheran Child Welfare Association; Wartburg Home for the Aged; and the Lutheran Association for Works of Mercy in New England — is coordinated.

Northern Illinois

The 31st convention of the Northern Illinois District met at Concordia Teachers College, River Forest, June 21 to 24.

Dr. Walter A. Baepler, president of Concordia Seminary, Springfield, delivered the sermon at the opening service, conducted at Grace Church, River Forest, on the morning of June 21. Dr. Baepler developed the theme "Requisites for Successful Kingdom Work" on the basis of 1 Cor. 15:58.

Essay: The Rev. Arthur E. Krause of St. John's Church, Lansing, Ill., read a doctrinal essay on "The Proper Use of the Sacrament of Holy Communion." According to the three Evangelists, Matthew, Mark, and Luke, and the Apostle Paul, the Supper was tuted on the evening when Jesu His disciples partook of the Pas meal for the last time. From four accounts, the essayist said learn what is necessary to know the Sacrament of the Altar.

The visible elements, bread wine, are set apart to be used ac ing to Christ's directive when words of institution are spoken they must be understood as meant them. The Church canno that the bread and wine symboliz body and blood nor that the brea wine are changed into body and

The Sacrament of the Altar means of grace, assuring the w communicant of forgiveness strengthening his faith. It is meritorious sacrifice on the pa the people.

Paul points out that the Sacra is not to be given to unbelievers those who persist in sin. The S ment is offered only to those beli who are able to discern the L body and to recognize the Lord's and blood, given and shed for them

The Church cannot force anyo partake of the Lord's Supper legalize as to frequency of a per partaking of Communion. Parishi who learn to know the blessings benefits of this Sacrament will be to be frequent guests at the L Table.

The essay will be printed i entirety in the official *Proceed* which will be made available t who wish to read the material.

President's Report: President A A. Werfelmann of St. John's Ch Elgin, reported that from June, 19 June, 1954, 19 pastors and 23 tea transferred to the District; 3 pa transferred from other synods; 11 tors and 27 teachers transferre other Districts; 6 pastor candi were ordained and installed an teacher candidates installed; 3 pa and one teacher transferred to fessorships; 8 pastors and 8 tea were called to eternal rest; 2 pa and 6 teachers retired; 2 pastors 7 teachers resigned; 5 congregat 7 pastors, 19 teachers, and 9 tea candidates applied for membersh District and in Synod.

Officers: The President and the Vice-Presidents: the Revs. Theodo Nickel of Jehovah Church, Chi and Arthur A. Brauer of St. Pa Chicago Heights, were re-elected.

The District celebrated the 15th niversary of Dr. Martin Piehler Executive Secretary.

NEWS

nod's Fiscal Conference, com- of delegates from 32 Districts in America, at its annual meeting at Concordia Seminary, St. Louis, mber 8—10, decided on a budget ,100,000 for Synod's fiscal year, ng February 1, 1955. Of this nt $2,860,000 will go for training nisters and parochial school teach- $1,509,000 for missions in North outh America; $1,209,000 for mis- in 27 foreign countries; $500,000 ynod's television program, "This e Life."

ther funds were allocated for par- education, social welfare, work college youth, building of new ches, young people's work, mis- to the deaf and blind, assistance uropean churches, stewardship ation, public relations, support for ed workers, administration, and ling and special committees.

ne 1955 budget is 12½ per cent er than the current one of ,000, which in turn was 24.5 per higher than the 1953 budget of ,000.

$5,000,000 campaign for funds for educational and welfare agencies authorized. (See page 5.)

ne year 1957 was set for a large- Synod-wide collection for mis- expansion funds.

he Student Service Commission, o-operation with the Lutheran emy for Scholarship will spon- he initial Synod-authorized as- ly of Synodical Conference men women on the staffs of secular col- and universities in the U. S. and da at the Morrison Hotel, Chicago, October 8 and 9. The program will de papers on our church in the emic community, in the arts, jour- m, research, political activity, la- and in its relation to other church s.

ne assembly will focus attention ose service opportunities in the h which are most effectively un- ken by university men and en. Program reservation and reg- ion forms are available from the ent Service Commission, 77 W. ington St., Chicago 2, Ill. A regis- n fee of five dollars, payable to tudent Service Commission, must npany the returned forms.

nly two members of the June 29, graduating class of Teachers' nary, Addison, Ill., met for the 65th reunion: Herman Foelber, 86, of Wayne, Ind., and Albert H. Mil- , of Oak Park, Ill. Of the 40 who uated in 1889, two other living bers, William von Dissen of In- polis, Ind., and John Wagner of view, Ill., were unable to attend eunion July 12, 1954, in the home

Teachers Herman Foelber (l.) and Albert Miller at 65th class reunion

of Eugene Foelber, a son of Teacher Foelber.

In 1924, 26 members met in Chicago for the 25th anniversary. In 1939, 10 of the class met in Fort Wayne for their golden jubilee. Five years later four members went to Oak Park, Ill. Only three met at Roselle, Ill., for the 60th anniversary.

In July the two jubilarians brought their autograph albums, yearbooks, and memoirs for recalling their college days. Teacher Foelber taught 54 years: one year in New Orleans; 23 years at Snyder, Nebr.; and 30 years in Fort Wayne. Professor Miller served 60 years: one year in Meriden, Conn.; 17 in Danbury, Conn.; and 42 years as professor at Addison Seminary and Concordia College, River Forest.

Dr. John W. Behnken, President of Synod, will appear on the "Frontiers of Faith" program on Sunday, October 3, telecast by microwave from Trinity Lutheran Church, Long Island City, N. Y., to the Empire State Building and sent over NBC-TV throughout the country. Dr. Behnken's topic will be "The More Abundant Life."

The Rev. H. J. Rippe, pastor of Trinity Church and President of the Atlantic District, will be in charge of the service. A choir composed of Lutheran day school pupils in the metropolitan area will sing.

Viewers may check time of the telecast with local stations.

Lutherans will establish a Bible chair at the University of Texas in Austin. Student Pastor Edmund Frank, who gave three-hour credit courses on "The Life and Teachings of Jesus" during the 1953—54 academic year, will head the new Bible-study program, which will begin with the second semester on January 28. University of Texas students may take as many as four Bible courses for credit toward a B. A. Participation is voluntary.

Other denominations with Bible chairs at the university are the Methodists, Roman Catholics, Baptists, Presbyterians, Episcopalians, Disciples of Christ, and Church of Christ. The Bible courses are supported completely by the denominations mentioned.

Albert Nofftz, member of St. Peter's Church and druggist at Joliet, Ill., was designated "Pharmacist of the Year" by the 74th annual convention of the Illinois Pharmaceutical Association held at Springfield this summer. The honor accorded the pharmacist is based on his degree of service to the people who trust him in their medical needs, his relationship with fellow pharmacists, civic service, and value to the Pharmaceutical Association.

"His complete unselfishness and his service to his fellowmen," the Joliet *Herald-News* said, "are typified by one of his recent acts of filling a competitor's prescriptions without salary when his competitor was stricken and unable to work."

After his graduation from St. Peter's Lutheran Grade School in 1920, when the Rev. Henry Sandvoss was pastor and L. O. Kasper principal, young Nofftz was employed by Horace H. Brown. Later Mr. Nofftz attended the University of Illinois College of Pharmacy, received his assistant pharmacist license in 1928 and his registered pharmacist license in 1942. The present pastors of St. Peter's Church are Dr. E. W. and the Rev. Martin Frenk.

Seven Lutheran couples, all in one relationship, were permitted to celebrate their golden wedding anniversaries. Mr. and Mrs. Oscar A. Roeder of Granger, Ind., and his sister and her husband, Mr. and Mrs. Aug. Steffen of Phoenix, Ariz., celebrated their 50th wedding anniversary jointly on August 22 with a family dinner at the Roeder farm near South Bend.

Mr. and Mrs. William Sauer, the latter a sister of Mrs. Roeder and Mrs. Steffen, celebrated their golden jubilee in 1937. Their brother and his wife, Mr. and Mrs. Victor Roeder, in 1950 observed the half century of their marriage. In 1916 the Roeders' parents, Mr. and Mrs. John B. Roeder, celebrated their 50th anniversary. The parents of both Mr. and Mrs. John B. Roeder also observed their golden wedding.

LEO'S PHOTO STUDIO

The Rev. and Mrs. Norman V. Abbott and family arrived July 1 at Honolulu from New Braunfels, Tex. Pastor Abbott accepted the call of the Board for Missions to become the first full-time missionary in Hilo, Hawaii. (L. to r.) Mrs. Anna Abbott (the pastor's mother), Ruth Ann, Larry, Pastor Abbott, Carolyn, Mrs. Abbott, Evelyn, and Ronald

The Methodist Convocation on Urban Life, which met in Columbus, Ohio, strongly urged widespread development of specialized ministries and programs aimed at workers. A report which admitted that "neither Protestantism generally, nor Methodism in particular, has developed an effective relationship with labor," recommended a "blueprint" developed by eight study groups for strengthening and expanding the city church and making it a more effective force in the community. Labor, the report emphasized, is one of the most fruitful fields for an evangelistic revival. To achieve this revival, the report urged the strengthening of industrial chaplaincies, recruitment of more ministers from workers' families, and the organization of institutes and conferences on church-labor-management relations.

Other recommendations in the report were: Payment of staff salaries that compare favorably with wages in secular fields. Preaching that is "more Biblically centered" yet relevant to modern city living. Wider use of street preaching, store-front services, and Gospel missions, provided they can be operated effectively.

Approximately 1,300 Methodist clergymen and laymen from all parts of the U. S. attended the convocation, called by the Church's Council of Bishops.

Dr. James A. Pike, dean of the Cathedral of St. John the Divine, Episcopal, and adjunct professor of religion at Columbia University, said at a forum arranged by Teachers College at the university that philosophical pragmatism is a religion and should not be allowed to dominate education just because other religions are excluded from the schools. Because it is a religion that is no more neutral or objective than other religions espoused by Americans, pragmatism "shouldn't be allowed to reign by default simply because other religions are excluded from the schools," the Episcopal dean stated.

"Freedom for the gospel according to John Dewey [leading exponent of pragmatism in education] and a ban on the Gospel according to John is not a neutral or fair approach to education," the clergyman declared in arguing that public schools should not be under the influence of any one religion.

Prof. and Mrs. Paul Reuter of Reedsburg, Wis., celebrated their golden wedding anniversary on July 14. For more than 40 years Professor Reuter was a member of the faculty of Concordia Teachers College, Seward, Nebr., where he headed both the German and the music departments. He was also associated with the music departments of the University of Nebraska and the University of Omaha. Mrs. Reuter is the former Elizabeth Meyer of Chicago.

Attending the anniversary celebration were the couple's seven children: Mrs. Ruth Wirth, Reedsburg; Mrs. Margaret Pospishil, Schuyler, Nebr.; Mrs. Charlotte Peltzer, Hawthorne, N. J.; Robert Reuter, Chicago; the Rev. Paul H. Reuter, Baltimore, Md.; Mrs. Elizabeth Usher, New York City; and Mrs. Guiomar Barth, Kansas City, Mo.

The National Evangelical Lutheran Church at its annual convention, which met this year at New York Mills, Minn., was told that no progress had been made during the past year toward reaching a doctrinal agreement between two Lutheran bodies of Finnish background: the NELC and the Finnish Evangelical Lutheran Church (Suomi Synod). However, doctrinal discussions with the Finnish body are expected to continue, the Rev. J. E. Nopola, Ironwood, Mich., NELC president and chairman of the Intersynodical Relations Committee, said.

The NELC has a fraternal relationship with the Lutheran Synodical Conference, while the Suomi Synod is a member of the NLC.

Dr. G. A. Aho, Painesville, Ohio, a pastor in the NELC, has gone to Finland, under the auspices of The Lutheran Church — Missouri Synod, to study conditions of the Lutheran Free Church there.

The Fifth Annual Human Relations Institute, sponsored by the Lutheran Human Relations Association of America and by Valparaiso University, was held at Valparaiso, Ind., July 9 to 11. More than a hundred persons, coming from points as distant as California, Oregon, Alabama, North Carolina, and New York, attended.

Dr. Andrew Schulze was installed as the Association's executive secretary in a service at Immanuel Church.

Speakers at the Institute were Prof. Martin Franzmann, Concordia Seminary, St. Louis; Rev. William Hillmer, Synod's Secretary of Missions in North America; Dr. H. Conrad Hoyer, executive secretary of the Division of American Missions of the National Lutheran Council; Rev. Alfred der, St. John's Church, The Rev. Ralph Moellering, Imm Church, Chicago; Rev. Joel Advent Church, Milwaukee; Rev non Schreiber, Berea Church, D Dr. Charles Lawrence, professor ciology and anthropology, Br College; Dr. Margaret Morgan rence, psychiatrist, New York Rev. Karl Lutze, Tulsa, Okla. Howard Foard, High Point, N. C Wm. von Spreckelsen, Charlotte, Rev. Walter Lang, Winslow, Neb Dr. Martin Simon, Highland, Ill. tional addresses were given by John Strietelmeier. Prof. Rober tram was moderator for a pane cussion, and Dr. Albert Wehlin toastmaster at the banquet. Th three are Valparaiso University f members.

The Association elected the f ing officers: president, Rev. Heyne, St. Louis; vice-president Karl Lutze; secretary, Miss Ann gelbrecht, Chicago; treasurer, Williams, St. Louis; board mem Paul Simon, Troy, Ill.; Rev. Dickinson, Chicago; and Rev. Moellering, Chicago.

Roman Catholics who objec "religious-type" baccalaureate se in public schools at North Tonav N. Y., have agreed to co-operate Protestant churchmen in "pat baccalaureate programs in the f The controversial program held North Tonawanda high school presided over by the Rev. Joh Douglas, pastor of North Tonav Church of Christ, consisted of a worship, invocation, hymn, respo reading, Scripture lesson, praye dress by the Rev. Charles E. Ti First Methodist Church, closing and benediction.

Charles A. Clinch, secretary meeting at which three Catholic societies adopted their resolutio jecting to the "religious-type" ser explained that Catholics are forb by church law to participate in Catholic services. "Don't disco the baccalaureate program," he the Board of Education. "We are as long as it is not a religious ser

MARSHALL

Fifth Annual Human Relations Institute, Valparaiso University

wide Stewardship School, which met at Iowa District Walther League Camp, Lake Okoboji, Iowa, August 4—8

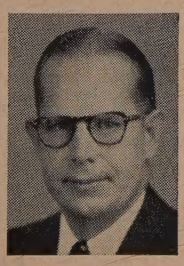
e Rev. Robert J. Hoyer recently l the staff of the Board for Parish ation as Editor of Adult Ma-s. He and his family moved to ouis from Salt Lake City, Utah, e for five years he has been the first resident pastor of Redeemer Church. From 1946 to 1949 he was the pastor of Immanuel Church, Carlsbad, N. Mex. During that time he also organized congregations at Pecos, Tex., and Hobbs, N. Mex.

ev. Robert Hoyer

After his graduation from Concordia Seminary, St. Louis, 4, he was missionary at large in railer Mission of the Atlantic Dis-nd later pastor of Trinity Church, Parsippany, N. J.

and his wife, the former Doro-Drewes, are the parents of four

e Rev. Oswald A. Waech is the Secretary of Home Missions — gelism — on the staff of Synod's Missions Board with headquar-the Lutheran Building, St. Louis. ew duties, which he assumed Au-5, include the promotion of evan-by visitations North American by conferences, hrough prepara-f helpful mate-including audio-aids; promotion ngelism at pre-ory schools and aries; promoting y School by nd Telemission; orking with the elistic agencies e Lutheran Hour, KFUO, and y Worship Hour.



Rev. Oswald A. Waech

r 18 years he was associated with emane Congregation, Buffalo, where after his graduation from rdia Seminary in 1936 he was as assistant to the Rev. F. C. Ver-, President of the Eastern Dis-nd pastor of Gethsemane Church. the death of the senior pastor, two years later, Pastor Waech was called.

In the graduate field he studied at Canisius College, Buffalo University, and Concordia Seminary.

He and his wife, the former Marion G. Korn of Buffalo, have four children: Phyllis, 13; Marcia, 10; Judith, 7; and David, 1½.

Pastor Waech was born October 3, 1911, at Crete, Ill., where his father, the Rev. C. A. Waech, was pastor of Trinity Church for 34 years.

A resolution asking the government of South Africa to "bear in mind the Protestant character" of the country in permitting people of other lands to come as immigrants was adopted by the Synod of the Nederduits Hervormde of Gereformeerde Kerk (Dutch Reformed Church) at Johannesburg recently. Earlier the Synod expressed its alarm over the growing influence of the Roman Catholic Church in South Africa.

MUSIC REVIEWS

From Concordia Publishing House St. Louis, Missouri

CH-1054. E'en So, Lord Jesus, Quickly Come. By Paul O. Manz. SATB. A cappella. 20 cents.

Good, interesting composition. Six pages. Sopranos twice reach for a high B flat. On the last chord, sung very softly, the basses sing a low D flat.

The text is from Revelation 22. Advent or general use.

CH-1055. Blessed Is He Who Cometh. By Richard Wienhorst. SATB. 18 cents.

A splendid, original little motet. Modal. Three pages. Except for a few measures the parts flow along smoothly.

HA-2010. Come, Thou Redeemer of the Earth. By Glen Darst. SATB. 20 cents.

The translation of St. Ambrose' Christmas hymn *Veni, Redemptor gentium* (*L. H.*, 95) is not in *The Lutheran Hymnal*, but the tune, *Puer Nobis nascitur*, has become familiar. The setting can be quickly mastered, since two stanzas are sung in unison, two in two parts, and a middle stanza by male voices in four parts. A simple organ accompaniment supports the unison and two-part singing.

CH-1053. To Such Belongeth the Kingdom. By Leland B. Sateren. SATB. 20 cents.

This is the story of Jesus blessing the children told and embellished by the choir. Simple, easy, and delightful to interpret. Four pages. Piano for rehearsal only.

HA-2013. Sing to the Lord of Harvest. By Healey Willan. SATB. 20 cents.

The poem is by J. S. B. Monsell; the tune used, *Wie lieblich ist der Maien*, Nuernberg, 1581. A new Thanksgiving anthem, easy, well-written, and effective. Organ accompaniment is also easy. Five pages.

MS-1056. Grant unto Thy People. By Joseph Roff. SATB. A cappella. 20 cents.

An ancient prayer set to modal music by a composer at home in Gregorian chanting. Excellent part writing. Not difficult. Five pages. Suitable for any general service.

CH-1048. To Shepherds as They Watched by Night. By Michael Praetorius. SATB. 16 cents.

The original melody, *Puer nobis nascitur*, in the original setting by Michael Praetorius. Edited by Paul Thomas. The three stanzas appear in two, three, and four parts. Simple and pleasing harmonizations for a-cappella singing.

CH-79. A Virgin Most Pure. By Carl Halter. SATB. 20 cents.

An English folk carol with traditional words. Easy and graceful music with piano or organ accompaniment. Holy Cross Choir, St. Louis, sang the number last Christmas; also Halter's *O Holy Child, We Welcome Thee*, the Children's Choir assisting, to an appreciative audience.

OS-335. Phantasy on the Chorale "A Mighty Fortress Is Our God." By Michael Praetorius. Edited by Heinrich Fleischer. $1.50.

In the opinion of the editor, Dr. Fleischer, Praetorius' Phantasy on *Ein' feste Burg* ranks with those of Bach and Reger. We heard Dr. Fleischer perform this number at Concordia Seminary, St. Louis, when he dedicated the new Holtkamp organ. His stirring presentation made us realize that here indeed is a monumental opus, especially when played by an artist of such high caliber as Dr. Fleischer.

The Phantasy of 21 pages is good, great, Lutheran concert music. As it is too long for a service, the organist might play one or the other of the five sections as prelude, offertory, or postlude, to give him an added incentive for studying this precious music.

The Phantasy may also be called Ricercar, or Organ Motet, the editor points out. Like a motet, each voice sings a line of the hymn, which each of the other voices takes up successively. With these imitations and the contrapuntal melodies, for which the organist must search, a tonal web of singular unity, breadth, and strength has been created which does honor and justice to Luther's famous chorale. The Foreword will further assist the organist to appreciate Luther's and Praetorius' great Psalm.

WALTER WISMAR

DEATHS

Lavern Spiegel, a sophomore college student at Concordia College, Milwaukee, Wis., died by drowning on July 12, 1954. The funeral service was held at Sherman Park Lutheran Church, Milwaukee, on July 16. WALTER W. STUENKEL

J. E. Richard Schmidt (September 9, 1885, Chicago, Ill., to August 18, 1954, Milwaukee, Wis.), son of Teacher William and Sophie Volkmann Schmidt; graduated Concordia College, Milwaukee, 1905; Concordia Seminary, St. Louis, 1908; Master of Arts, Marquette University, 1945.

He was pastor of St. John's Church, Galva, Iowa, 1908 to 1912; St. Paul's Church, Ireton, Iowa, 1912 to 1929. For the past 25 years he taught German and religion at Concordia College, Milwaukee, and during the last 10 years also served as dean of men. He was president of the Concordia College Men's Club for six years. With a vital interest in radio and television, he was in charge of the first and the last live broadcast of the Synodical Conference services over WTMJ on Sundays at 8 A. M.

In 1910 he married Clara Zwemke of Galva, Iowa, who survives him with nine children: Hulda, Mrs. John Manschot, Milwaukee; Ruth, wife of Prof. Roland Dede, Oakland, Calif.; Luther and Eugene of Milwaukee; Quinta, wife of Prof. Luther Koepke, Valparaiso, Ind.; Marcus, Terre Haute, Ind.; Dorcas, Mrs. Richard Paul, Milwaukee; Robert, pastor in Cleveland; and David, Milwaukee. One son, a twin to Robert, died in infancy. The deceased is also survived by two brothers; the Rev. Gerhardt Schmidt, Vergas, Minn., and Herman F. Schmidt, Pembroke, Canada, and a sister, Miss Lillian F. Schmidt, Mankato, Minn.

Funeral services were held at Layton Park English Lutheran Church on August 21. Prof. C. August Hardt officiated, and the pastor of the church preached. "Abide with Me," sung by the choir at the close of the service, was regularly used to conclude numerous song festivals in the Schmidt family. Burial was in Graceland Cemetery. FREDERICK C. PROEHL

Paul Herman Ernst (July 24, 1894, near Lincoln, Lee County, Tex., to July 19, 1954, Long Beach, Calif.), son of the Rev. Louis and Louise Piel Ernst; graduated Concordia Seminary, Springfield, 1919; vicared at Winnipeg, Man., Can.; Wauneta, Nebr.; and Belvidere, Ill.; ordained by his father at Blue Hill, Nebr., 1919; pastor at Parshall, N. Dak., 1919 to 1924; Edgely, N. Dak., 1924 to 1929; Otter Creek, N. Dak., 1929 to 1937; Lewistown, Mont., 1937 to 1942; Power, Mont., 1942 to 1951, when he retired because of illness and moved with his family to Long Beach, Calif. He served on the Board of Education of the North Dakota and Montana District and as Second Vice-President of the Montana District. As his strength returned, he was active until the end in fulfilling preaching assignments in many Southern California churches.

In 1921 he married Susanna Wells at Winnipeg. The Lord blessed this union with six children: Donald, Florence, Elton, Elna, Paul, and Walter.

Funeral services were conducted at Bethany Church, Long Beach, by the undersigned on July 22. N. C. MUELLER

ANNOUNCEMENTS

Installations and Ordinations

CANDIDATES

Ordained:

Lueking, Dean, Grace, River Forest, Ill., by Dr. O. A. Geiseman, Aug. 15.

Ordained and Commissioned:

Elbrecht, Paul G., Redeemer, Lubbock, Tex., as pastor of Christ, Lubbock, Tex., by Louis Pabor, Aug. 22.

Ordained and Installed:

Becker, Robert W., Trinity, Bend. Oreg.; Faith, Redmond, Oreg., by Emil H. Becker, Aug. 15.
Bruss, Henoch, Concordia, Steamboat Springs, Colo., by A. H. Schmid, July 18.
Eifert, Clarence, Trinity, Lulu Island, Vancouver, B. C., Can., by C. F. Baase, Aug. 15.
Ernst, David, Bethlehem, Forbes, N. Dak., by C. H. Mehl, Aug. 15.
Glock, Richard C., Trinity, Lebanon, Mo., by E. Glock, Aug. 15.
Lutz, Donald, Zion, Atikokan, Ont., Can., by E. H. Bohrer, Aug. 22.
Martin, Kenneth A., St. Paul, near Brownstown, Ind., by Alvin A. Mueller, Aug. 22.
Nielsen, John, St. Paul, Mannville, Alta., Can., by F. A. Schole, Aug. 15.
Otte, Gerald, mission congregation, Houston, Tex., by Alfred O. Rast, Aug. 22.
Pera, Gerhard, Peace, Bateman, Sask., Can., by T. L. Ristine, Aug. 22.
Pullmann, Albert G., Rexford-Eureka, Eureka, Mont., by A. O. Werfelmann, Aug. 15.
Scheu, Richard, Immanuel, Chino, Calif., by L. E. Faasch, Aug. 22.
Schroeter, Harold W., Holy Trinity, Okauchee, Wis., by B. J. E. Stelter, Aug. 22.
Schultz, Joseph, Grace, Drumheller; St. Paul, Craigmyle, Alta., Can., by Ph. Unterschultz, Aug. 15.

PASTORS

Commissioned:

Rudnick, Milton, Trinity, New York, N. Y., by Victor G. Albers, July 18.

Installed:

Boyer, George M., Mount Olive, Upsala, Minn., by L. H. Nauss, Aug. 22.
Bruss, Hans, Immanuel, Altamont, Ill., by E. G. Riedel, Aug. 22.
Fredricksen, Carl E., Trinity, Woodward, Okla., by John Rozak, Aug. 22.
Haag, Walter A., Zion, Boyd; Nicolai, Canby, Minn., by K. K. Hill, Aug. 15.
Harre, Stanley F., Trinity, Fairview; St. Peter, near Hines Creek; St. Paul, near Hines Creek, Alta., Can., by Kurt Bickel, Aug. 15.
Kanning, Ernest H., Jr., Immanuel, Ormsby, Minn., by Paul Walther, Aug. 29.
Koch, Robert J., Our Saviour, Green Bay (Preble), Wis., by Ervin R. Lemke, Aug. 22.
Krupp, Earl F., Zion, Alva, Okla., by Ernst H. R. Mueller, Aug. 29.
Lewis, Arthur T., Bethany, Port Orchard, Wash., by R. Spannaus, Aug. 29.
Mutschink, Carl H., Cross, New Braunfels, Tex., by W. F. Rolf, Aug. 22.
Pingel, John E., St. John, Loganville, Wis., by C. F. Selle, Aug. 29.
Raap, George P., Redeemer, North Bay, Ont., Can., by Ernst G. Mueller, Aug. 1.
Reinker, Edward H., Christ, near Goodrich, Mich., by H. A. Reischauer, Aug. 22.
Scholz, Richard J., St. John, Mattoon, Wis., by C. J. Seegers, Aug. 22.
Schultz, Dale, St. Paul, Stratton, Colo., by Myles C. Stenshoel, Aug. 22.
Sellman, Paul W., St. John, Tecumseh, Nebr., by C. A. Reimnitz, Aug. 22.

TEACHERS

Installed:

Bauer, Cand. Donald W., Trinity, Springfield, Ill., by Martin H. Sommerfeld, Aug. 22.
Beck, Cand. Arthur A., Salem, Affton, Mo., by E. M. Frentzel, Aug. 29.
Boettcher, Cand. Louis, Castor Gardens, Philadelphia, Pa., by H. H. Mirly, Aug. 22.
Brandt, Cand. David R., St. Paul, Hammond, Ind., by Walter F. Lichtsinn, Aug. 29.
Brehmer, Franklin F., St. Michael, Belknap, Mich., by H. G. Molzan, June 13.
Budde, Cand. Lloyd, St. Matthew, Lake Zurich, Ill., by H. Krueger, Aug. 29.
Busch, Robert W., Pilgrim, Milford, Baltimore Md., by Edwin H. Kringel, Aug. 29.
Ebert, Ernest R., Zoar, Elmwood Park, Ill., by Walter G. Schmidt, Aug. 29.
Eggers, Cand. Paul H., Zion, near Auburn, Mich., by F. H. Reimann, Aug. 29.
Firnhaber, Hubert O., St. Paul, Sherwood, Oreg., by J. H. Meissinger, Aug. 29.
Foelber, Cand. Herbert, teacher Wes[t] School, Westlake, Ohio, by W. J. Si[e] W. W. Walker, Aug. 29.
Garrison, Cand. James M., Immanuel, W[a]ton, Mo., by Daniel H. Oberdieck, Au[g.]
Gerber, Cand. Don, First Lutheran, Nebr., by E. C. Schmidt, Aug. 22.
Golz, Cand. Roland, Trinity, Athens, H. Schedler, Aug. 8.
Gronewald, Wilbur, Trinity, Crete, A. T. Kretzmann, Aug. 29.
Haack, Edwin W., Our Redeemer, M[t.] Mich., by Harold A. Iben, Aug. 29.
Hankel, Cand. Donald, Immanuel, Kans., by A. C. Traugott, Aug. 22.
Hansen, Hermann, St. John, near C[o] Nebr., by R. L. Ochs, Aug. 29.
Hartmann, Cand. Robert, Zion, Alva, [O]Carl S. Mundinger, Aug. 22.
Hoffmann, Cand. William, St. Paul, H[a] Ind., by Walter F. Lichtsinn, Aug. 2[2]
Hotz, Cand. Leroy, Christ, Perry, O[k] C. W. Keturakat, Aug. 29.
Huebner, Donald, Bethlehem, Denver, [Colo.] M. E. Mayer, Aug. 29.
Kieschnick, Melvin, Zion, Glendale, C[al.] W. H. Wuthrich, Aug. 22.
Knoernschild, Cand. Edwin, St. Paul, Th[or.] Tex., by Leonard A. Eberhard, Aug.
Krestik, Cand. William, Our Savior, Tex. by A. Schuldheiss, Aug. 25.
Krueger, Harold, St. Paul, Sheboygan, E. Malkow, Aug. 22.
Kurth, Cand. Lyle J., Trinity, Faribaul[t] by W. A. Lemke, Aug. 15.
Ladendorf, Cand. Richard, Zion, Sa[n] Wash., by Paul H. Schaus, Aug. 29.
Lierman, Cand. Vern, West Portal, Sa[n] cisco, Calif., by A. H. Haake, Aug.
Loomans, Cand. Keith, Trinity, Bro[wn] Tex., by Hobart Meyer, Aug. 1.
Mattson, Cand. Lester A., Trinity, (Lone Oak), Minn., by H. L. Paul.
Mueller, Cand. Richard, Concordia, S[an] tonio, Tex., by Guido A. Merkens,
Nieting, Robert E., St. Peter, Min[n.] Minn., by Harold F. Schweigert,
Orlowski, Elmer F., St. Paul, Leav[en.] Kans., by Leo. J. Fenske, Aug. 29.
Pape, Cand. Wyman, Immanuel, Se[b.] Mich., by Walter A. Pieper, Aug. 29.
Pogalz, Eugene, St. John, Rochester, M[inn.] Walter C. Gerken, Aug. 29.
Preuss, Cand. Arthur, St. Paul, Sheboyg[an] by E. Malkow, Aug. 22.
Prokopy, Paul, St. John, Port Ri[ch.] Staten Island, N. Y., by Donald H. Aug. 29.
Robinson, James H., Immanuel, Bremer[ton] by A. C. Traugott, Aug. 22.
Schleef, Alfred E., St. Paul, Hammond, Walter F. Lichtsinn, Aug. 29.
Schmaltz, Cand. Norman, Ebenezer, Mi[l.] Wis., by C. W. Stradtman, Aug. 29.
Schultz, Cand. Donald, St. Stephen, Mich., by Kurt T. Lohrmann, Aug.
Schultz, Cand. Gilbert, Zion, Juniata, N[br.] Arnold G. Mueller, Aug. 15.
Seboldt, Arthur W., Zion, Independenc[e] by C. C. Nieman, Aug. 15.
Seek, Oliver, St. John, Tigerton, Wis., b[y] Krenz, Aug. 15.
Sievert, Cand. Fred, Salem, Elwood, N[br.] W. G. Landgraf, Jr., Aug. 29.
Symons, James A., Bethany, Waynesb[oro] by Karl H. Maier, Aug. 22.
Teinert, Cand. Herman, Immanuel, [Colo.] Cove, Tex., by F. W. Grothman, Au[g.]
Warnke, J. Franklyn, St. Paul, Ocon[o] Wis., by C. H. Clausing, Aug. 29.
Weerts, Edward, St. Paul, Lakefield, M[inn.] H. D. Haak, Aug. 15.
Weiser, Herbert E., Trinity, near Ries[el] by L. Boriack, Aug. 8.
Wendt, Fred, Grace, Denver, Colo., b[y] Hellbusch, Aug. 8.
Wiegman, Cand. Eugene W., Trinity, [Ark.] Kans., by Edward C. Hauer, Aug. 22.

Official Notice

Pastor Herbert Poellot of New Castle, [Pa.] been appointed to serve as Visitor of t[he] burgh North Circuit. He succeeds Pas[tor] G. Meyer, who accepted a call into [the] circuit. — ERIC C. MALTE, *President,* Eas[tern] trict.

Election Results

At an election meeting held on Augu[st] following are the election results for th[e] ciate professorships at Concordia Colle[ge] Paul, Minn.:

Rev. Jan Pavel, M. A., St. Paul, Mi[nn.] elected as associate professor in Languages.

Rev. Kenneth Heinitz, M. A., Tw[in] Idaho, was elected to the associate prof[essor] in English and Religion.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

. *Harold W. Otte, M. A.*, St. Paul, Minn., elected to the associate professorship in l Studies. — H. W. Brill, *Secretary*, Board ntrol, Concordia College, St. Paul, Minn.

Changes of Address

rs:

erwald, Reuben C., 1600 Common St., Alton, Ill.
lash, John A, Jr., R. 1, Bath, Ill.
tz, Arthur, 603 Filhiol, Monroe, La.
ick, Roy, Wauneta, Nebr.
erger, J. F., Jr., 1117 E. 14th St., Scottsbluff, Nebr.
erger, Fred, Malcolm, Nebr.
ls, Harold H., 1001 Fairmont St., Greensboro, N. C.
ambers, John, Box 348, Sidney, Mont.
averiat, Charles H., Box 180, Howard City, Mich.
ausen, Chaplain (1st Lt.) Robert H., 02270213, 7th AAA AW BN (MBL), APO 28, c/o PM New York, N. Y.
nsoer, Elmer G., 143 Tremlett, San Antonio, Tex.
etze, William F., *c. r. m.*, R. 6, Box 280, Tucson 11, Ariz.
ttmann, Robert L., P. O., Box 4256, Alexandria, La.
nsbach, Chaplain (1st Lt.) Alton C., Detachment L (Prov.), Reg. Gr. 8202d AU APO 71, c/o PM San Francisco, Calif.
ert, Clarence C., 446 Garden City Rd., Lulu Island, Vancouver 14, B. C., Can.
ert, Norman W., 2608 25th St., S. W., Calgary, Alta., Can.
recht, Paul G., 1609 28th St., Lubbock, Tex.
ist, David T., Box 42, Forbes, N. Dak.
dder, Oscar, *em.*, 823 W. 83d St., Chicago 20, Ill.
idel, Arthur W., Igloo, S. Dak.
iger, Oren, 104 Alvarado St., Pittsburg, Calif.
ttberg, Armin C., 265 Fifth St., W., Hoisington, Kans.
audin, John E., 328 Fair Haven Ave., Jefferson Manor, Alexandria, Va.
nze, Louis H., 2112 Broadway, New York 23, N. Y.
Hoyer, Robert J., 210 N. Broadway, St. Louis 2, Mo.
Kamrath, Robert F., Crosby, N. Dak.
Kettler, Chaplain (Capt.) Earl C., 5610 SU Fitzsimmons Army Hospital, Denver 8, Colo.
Koehneke, Martin L., 7422 Augusta St., River Forest, Ill.
Koester, Wilbert C., 22 S. William St., Mount Prospect, Ill.
Kramer, W. P., *c. r. m.*, 3247 Vincent Ave., N., Minneapolis, Minn.
Krueger, Carl J., Box 178, Tonasket, Wash.
Kuhn, Chaplain (Lt.) Gerald E., Falls Church, Va.
Lemke, Chaplain Roland K., 0474484 Hq. Div. Arty., 5th Inf., Div., APO 112, c/o PM New York, N. Y.
Lindemann, Fred H., Behm Road, R. F. D., West Falls, N. Y.
Lohmann, William, 4435 N. E. 83d Ave., Portland, Oreg.
Long, C. W., 428 Strong St., Brighton, Colo.
Lutz, Donald H., Atikokan, Ont., Can.
Mather, Elwood E., Jr., Box 457, Three Rivers, Tex.
Mather, Ernest T., Frazee, Minn.
Messerschmidt, Emil F., R. 1, Hamburg, Wis.
Meyer, Paul G., 511 Goodyear Ave., Buffalo 11, N. Y.
Meyer, Waldemar E., 765 Lemay Ferry Rd., St. Louis 23, Mo.
Miller, H. Earl, Jamison Road, East Aurora, N. Y.
Mitschke, Herman W., Box 506, Blythe, Calif.
Mueller, Lyle R., 1719 North B, Gothenburg, Nebr.
Nielsen, John R., Box 225, Mannville, Alta., Can.
Ott, Norman W., 2901 S. W. LaDow, Pendleton, Oreg.
Otte, Gerald P., 1357 Witte Road, Houston 23, Tex.
Passow, Earl M., 25022 S. Normandie Ave., Harbor City, Calif.
Poch, Chaplain Martin C., Staff Chaplains Office, Hq. MATS, Andrews AFB, Washington 25, D. C.
Prifogle, Mitchell J., 4640 N. Earle St., Rosemead, Calif.
Quebe, Stanley A., 642 Federal St., Henderson, Nev.
Raedeke, Gerhard F., Young America, Minn.
Ristow, Leonard E., Underwood, N. Dak.
Rutkowsky, Fred, 20805 Middlebelt Rd., Farmington, Mich.
Rutter, Edward J., Box 871, Wimbledon, N. Dak.
Schade, Edward W., Snyder, Nebr.
Scheibert, Harold W., 5116 Delmar, St. Louis 8, Mo.
Schlecht, Hilton M., 802 E Ave., Livermore, Calif.
Schmidt, David, Sarmienton 572, Rio Cuarto, Pica Cba., Argentina, S. A.
Schmidt, Warren H., *c. r. m.*, 306 W. Lincoln, Arlington, Va.
Schmoock, William, *em.*, 38603 Friendly, Palmdale, Calif.
Schormann, August A., *em.*, 913 O St., Lincoln, Nebr.
Schrank, Robert J., Apartado Postal No. 34, Puerta Barrios, Izabal, Guatemala, C. A.
Schroeder, Paul, *c. r. m.*, 1505 Kirkwood Drive, Austin, Tex.
Sellman, Paul W., Tecumseh, Nebr.
Sparling, Paul, 509 Fourth, Glenwood, Iowa
Sprengeler, Winfred O., Warren, Minn.
Stolp, F. H. Theo., Bridgman, Mich.
Streufert, Elmer E., 10008 Sepulveda, San Fernando, Calif.
Tomasovic, Chaplain (Lt. Col.) Paul, Wing Chaplain, Chapel No. 1, 3800th Air University Wing, Maxwell Air Force Base, Ala.
Weinhold, Ralph, 1806 Wenona Dr., Madison, Wis.
Wiltenburg, William J., Jr., 46 Park Ave., Natick, Mass.
Wingo, Chaplain Arthur W., Hq. IADF, MATS, APO 81, c/o PM New York, N. Y.
Wodtke, Norbert, 1318 W. Seventh, Freeport, Tex.
Worthmann, Frederick, 3305 S. 16th St., Lincoln 2, Nebr.
Zorn, Herbert M., 828 May St., Hammond, Ind.

Teachers:

Beck, Arthur, 8545 Pilot, St. Louis 23, Mo.
Bergdolt, Raymond, R. 1, Woodburn, Ind.
Boeshans, Arthur J., St. John's Lutheran School, Chester, Ill.
Bradtke, E. T. 33933 Glover St., Wayne, Mich.
Bueter, Arthur L., 1709 S. 13th St., Sheboygan, Wis.
Doering, William O., Jr., 2010 S. Fourth, Saginaw, Mich.
Firnhaber, Hubert O., St. Paul's Lutheran School, Sherwood, Oreg.
Goehring, George J., 2512 Madison Ave., Fresno, Calif.
Graf, Waldemar T., 5040 Joy Road, Detroit 4, Mich.
Heidorn, Paul E., Harbine, Nebr.
Hollmann, Edwin F., Trinity Lutheran School, 1321 W. Floral Drive, Whittier, Calif.
Ivey, Carl H., 268 Illinois St., Elmhurst, Ill.
Jungkuntz, Paul A., 3443 N. 97th St., Milwaukee 16, Wis.
Krull, Karl, 746 S. Florida, Arlington, Va.
Lehmann, Arnold O., 1524 Lauderdale Ave., Lakewood 7, Ohio
Meyer, Erwin M., 4004 Mackinaw, Saginaw, Mich.
Mroch, Herbert P., *c. r. m.*, 406 E. Blockman, Harvard, Ill.
Niermann, Fred W., *em.*, 8401 Pleasant Plains Road, Baltimore 4, Md.
Nohl, Frederick, 664 Circle Ave., Forest Park, Ill.
Oestreich, Robert C., R. 5, Box 53, Centralia, Ill.
Rauschelbach, A. G., *em.*, 48641 Van Dyke, Utica, Mich.
Robinson, James H., Immanuel Lutheran School, Bremen, Kans.
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Stohlmann, Paul F., 311 Judson St., Pontiac 20, Mich.
Sund, Rudolph A., 23860 Northline Road, Taylor Center, Mich.
Wagner, Martin, 5942 W. Walton, Chicago 51, Ill.
Werling, Arthur C., 2503 Terrace Road, Fort Wayne, Ind.

FINANCIAL REPORT

From February 1, 1954, to August 31, 1954

Districts	Budget Account	"Conquest for Christ"	Armed Services
ta and British Columbia	$ 7,530.84	$ 65,180.88	$ 819.64
tic	66,822.09	489,222.28	16,905.42
rnia and Nevada	36,262.66	232,372.20	4,427.66
al	284,766.24	1,395,317.64	32,932.36
al Illinois	96,503.96	454,662.20	12,579.70
ado	22,377.94	126,806.41	4,020.61
rn	74,334.67	415,421.65	10,810.28
h	181,945.13	715,347.46	13,805.89
a-Georgia	9,607.20	32,011.82	1,376.17
East	70,000.00	327,767.69	11,320.23
West	119,732.83	523,591.77	15,438.61
s	66,128.62	426,595.86	10,871.65
oba and Saskatchewan	4,964.13	63,208.24	869.97
gan	292,462.12	1,169,986.37	29,862.21
sota	251,383.25	1,011,592.95	26,361.56
na	10,839.73	72,749.41	1,994.49
Dakota	30,100.43	237,034.65	3,926.80
Wisconsin	121,074.46	486,027.86	14,222.69
ern Illinois	253,355.37	895,438.49	32,038.35
ern Nebraska	70,000.00	333,917.73	9,213.34
west	52,539.24	318,084.93	8,745.46
oma	19,612.59	173,690.29	2,550.22
o	21,000.00	142,338.72	1,487.86
Dakota	22,620.10	162,386.23	4,004.39
Wisconsin	172,584.84	795,357.90	17,146.91
eastern	50,381.17	238,086.57	8,758.32
ern	8,146.58	112,782.45	2,333.83
ern California	39,294.89	298,011.16	6,966.15
ern Illinois	61,123.50	302,495.00	9,315.25
ern Nebraska	76,697.26	374,498.12	8,642.71
	36,787.10	460,711.06	11,131.46
n	229,012.42	962,758.22	27,727.68
Total from Districts	$ 2,859,991.36	$13,815,454.21	$ 362,607.87
ts from Sundry Sources	57,564.84	27,962.88	7,021.81
GRAND TOTAL	$ 2,917,556.20	$13,843,417.09*	$ 369,629.68

* CFC Collection includes prior years

OPERATING STATEMENT

	1953	1954
Requirements, February 1 to August 31	$ 3,791,666.67	$ 4,725,000.00
Receipts, February 1 to August 31	2,384,851.18	2,917,556.20
OPERATING DEFICIT	$ 1,406,815.49	$ 1,807,443.80

Charles E. Groerich, Assistant Treasurer

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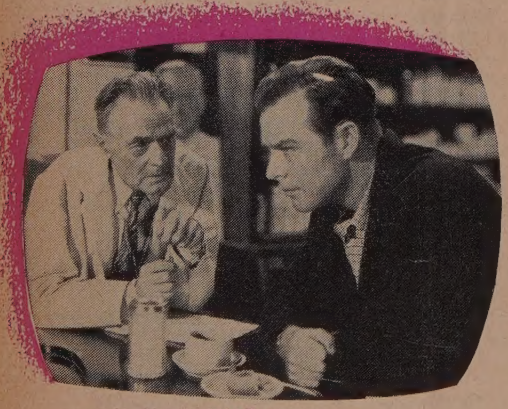

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